

and may they, who are hountiftil, and  
 t>estowers of  
 dwellings, extricate us from all sin,  
 as«a chariot  
 from a defile.

3. May the *Pitris*\* who are easily to be  
 praised,  
 protect us ; and may the two divinities,  
 heaven and  
 earth, the promoters of sacrifices, and of  
 whom the  
 gods are the progeny, ptotect us; and  
 may they,  
 who are "bountiful, and the givers of.  
 dwellings, ex-  
 tricate us from sin, as a chariot from a  
 defile.

4. Exciting him who is the praised of  
 men and  
 the giver of food, (to be present) at this  
 rite, we  
 solicit, (also,) with our praises, him who is  
 the puri-  
 fier, and destroyer of heroes?  
 May'they, who are  
 bountiful, and the givers of food, extricate  
 us from  
 sin, as a chariot from a defile.

5. BPJHASPAIL, always confer happiness  
 upon us.  
 We solicit that faculty of both (alleviating  
 pain and  
 obviating peril), implanted in thee by  
 MANTJ.<sup>c</sup> May  
 they, who are bountiful, and the givers  
 of dwell-  
 ings, extricate us from all sins, as a  
 chariot from a  
 defile.

6. EjJTSA,<sup>d</sup> the *Itishi*, thrown into a  
 well, has

<sup>ft</sup> The *Agnishwdtias* and others.—See *Manu*, m.,  
 195,

<sup>b</sup> In the first clause. It is said/<sup>^</sup>w\* is allnded  
to; in -the

second, *Pushan* is named: bnt the term is  
explained, by the

Scholiast, *poskakam de-cam*,—nutrientem deum.

<sup>c</sup> *S'am yor yat te Manur Mtam*,—the good, or  
blessing, of

those two (things, or properties,) which was  
placed in them by

*Ilanu*. The two are explained, in the  
commentary, as in the  
translated text.

<sup>d</sup> *JTutsa* hero identifies himself, apparently, with  
*Trita*.